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may be turned by infidels against Revelation itself. If the principles of the Church of Rome be true, Christianity has absolutely and positively no rational proof whatever. Romanism entirely subverts or renders unavailing the evidences on which the early Christian writers, and the Scriptures themselves, rested the truth of the Gospel. It leaves Revelation, literally, without any evidences.

From what has been said, it is very clear that the Church of Rome is, by her own fundamental principles, unable to prove that Christianity is a divine revelation. When infidels and rationalists compare the arguments of the Romish theologians in defence of Christianity with their arguments in defence of the infallibility of the Church, they will, in an instant, detect and expose the self-contradiction of the whole system. Romish Christianity, based upon the principles which it is forced to avow in opposition to Protestantism, is, in the hands of rationalism or infidelity, weaker and more destitute of proof than heathenism itself, because it is more self-destructive. The argument for Christianity, coming from a Roman Catholic, is only calculated to afford matter of amusement and scoffing to the unbeliever. The fearful prevalence of infidelity in Roman Catholic countries is a notorious fact; may we not say that this is one of the chief causes to which it is to be attributed?

The following is the sad testimony of one who was himself the victim of this miserable sophistry. "Into the authority of the Church I very consistently resolved the certainty of my faith as a Christian, and of my scientific theology as a divine. Yet, I did not sooner allow myself to examine the question of Church infallibility, with a determination not to be intimidated by consequences, than my whole Christianity vanished like a dream. I concluded that Christianity could not be true. This inference was not properly my own. The Church of Rome had most assiduously prepared me to draw it."*

THE HYMN OF SECUNDINUS.

In the second number of this Journal we printed the original text, and translations, of the Irish hymn composed by St. Patrick, immediately after his arrival in this country, when his teaching was opposed, and his life threatened, by his Pagan enemies. We now lay before our readers a document, of nearly the same age, and no less interesting in itself, the hymn composed by Secundinus in praise of the great Apostle of Ireland, after his labours in organizing a Christian Church had been crowned with success. Of its genuineness and authenticity no doubts need be entertained.† A copy of it is preserved in the library of Trinity College, Dublin, in an ancient volume of hymns, believed by Archbishop Ussher to be a thousand years old in his own time. Another copy, written in the seventh or eighth century, exists in the Ambrosian Library in Milan, from which it was printed by Muratori in his *Anecdota Ambrosiana*. It is frequently alluded to in ancient writings, and invariably ascribed to the same author. Of Secundinus himself but little is known. The ancient Irish authorities concur in stating, that he was the son of a sister of St. Patrick, and that his father was a Lombard, named Restitutus. He arrived in Ireland, according to the *Annals of Ulster*, in the year 439, being sent to assist St. Patrick in his missionary labours. He usually resided at Dunshaughlin, which derives its name from himself;‡ and his death is recorded in the *Annals of the Four Masters*, at the year 447. In a catalogue of Bishops of Armagh, printed in Colgan's *Trias*, we find Secundinus set down as having held that see for sixteen years. If the dates already given be correct, this story cannot be true. It may, however, be accounted for, in part, by supposing that St. Patrick on some occasions intrusted Secundinus with the care of that see during his own absence on missionary circuits through Ireland; or that he permanently retained him as his coadjutor Bishop. The anonymous author of the preface prefixed to the hymn of Secundinus, in the *Liber Hymnorum*, gives the following account of the occasion on which it was composed:—Secundinus had accused St. Patrick of failing to inculcate charity; meaning thereby, that if St. Patrick had insisted more strongly upon the duty of manifesting a pious liberality by the offering of temporal goods for religious uses, more lands and possessions would have been contributed by the ready devotion of the people for the maintenance and endowment of churches. St. Patrick, vindicating himself from this charge, explained, that out of charity he had been sparing in his exhortations to charity. Satisfied by this, Secundinus asked pardon for his error, and composed the hymn for the purpose of establishing a reconciliation between himself and St. Patrick. Whether this story be true or not, is a matter of small consequence, compared with the internal character of the hymn itself. Dr. Lanigan says of it,§ that it "is well worthy of illustra-

tion, as it contains excellent allusions to the most sound doctrine and discipline; and it would be desirable that we had a more correct copy of it." In this opinion of the learned historian we fully coincide, and we think we have accomplished the first of the two objects which Dr. Lanigan has indicated, by annexing to the translation of each stanza a few references to passages of Scripture quoted or alluded to in it. These references will show that the mind of the writer was completely imbued with a knowledge of Holy Scripture, from which most of the thoughts and expressions in the hymn are drawn. As regards the exhibition of a correct text, we have made some approach towards the attainment of this end, by means of a careful collation of the different existing copies.*

The reader will observe, that throughout the hymn the present tense is used in connection with the name of St. Patrick; and no allusions are made to any circumstances that occurred at or after his decease. This does not, indeed, prove that it was written in St. Patrick's lifetime; for a careful forger, in a later age, would use the same mode of speaking. But what, to our mind, irresistibly demonstrates the genuineness of this hymn is its absolute silence respecting any miracles alleged to have been wrought by St. Patrick. All the lives of him printed by Colgan contain accounts of these miracles. The oldest lives relate the fewest miracles. The later ones, curiously exemplifying the theory of development, narrate the most numerous and astounding prodigies—while St. Patrick himself, solemnly recording the history of his life and labours in his *Confession*, written shortly before his death, abstains from taking credit to himself for the possession of miraculous powers. It might be said that his silence was dictated by a modest desire to avoid magnifying his character or acts. But the silence of an eulogist, composing such a hymn as the one before us, is only to be explained on the supposition that the miracles were not wrought, and that he wrote before the legends respecting them obtained currency. Or the argument may be stated in a somewhat different form. If the miracles were truly worked, every biographer and every panegyrist of St. Patrick, from his own time down to that of Joceline, might be expected to take notice of them. Attempts to prove that certain events did not take place, because a writer omits to make mention of them, are often idle, because it cannot be proved that it fell within his scope and intention to notice them. It is only where this latter link in the chain of reasoning can be surely supplied that this mode of reasoning is conclusive. In the present case, we may argue in this way with perfect safety. For a panegyrist, desiring to put forward everything that tended to the honour of the person whose praises he was celebrating, and doing so at considerable length, could not fail to state that he had publicly worked miracles of various kinds, and of the most prodigious nature, if he had really done so. Whatever such a writer neglected to notice, he would surely make mention of the miracles.

There is another omission in this hymn of Secundinus which claims attention. No mention is made in it of St. Patrick's having been sent hither by Pope Celestine.† Now, there occur in the composition occasions the most natural that can be conceived for the introduction of a reference to this circumstance, if it had actually occurred. He is said to have "received his apostleship from God" (c). "The Lord chose him to teach the barbarous nations" (d). "He was sent by God as an apostle, even as Paul to the Gentiles" (g). "He was chosen by God to watch over the people of God" (p). "The Saviour advanced him for his merits to be a bishop" (q). "Christ chose him to be his vicar on the earth" (x). Here are occasions enough to mention the appointment by Celestine, if it had ever taken place. But there is not a word to this effect. On the other hand, the assertions that St. Patrick obtained his apostleship from God, and that he was our apostle, as St. Paul was the apostle of the Gentiles at large, go some way to negative the supposition that St. Patrick derived his appointment from the Pope. For a comparison is suggested between his case and that of St. Paul, who says of himself, that he was "an apostle not of men, neither by man, but by Jesus Christ, and God the Father."—Gal. i. 1.

The reader can hardly fail to remark an expression in this hymn, which bears strongly upon the relation between the Church established by St. Patrick, and the Church of

Rome. He is spoken of in the third stanza as a head of the Church, in the same sense as St. Peter was. "On him, as on Peter, the Church is built." Secundinus seems to have discerned the true interpretation of our Lord's promise to St. Peter (Matt. xvi. 18). At all events, he cannot be supposed to have read in it the title of the supremacy of the Roman Pontiff or the Roman Church.

One word more as to the topics of which all mention is omitted in this hymn. Secundinus makes no mention in this long composition of the Blessed Virgin Mary. There may have been, doubtless there was, no special reason for referring to her. But must it not appear strange to any candid Roman Catholic to find mention here of the three Persons of the Trinity, the Angels, the Apostles, the Church, the Scriptures, Earth, Heaven, and Hell, all the chief objects of the Christian faith, but not one word of the Virgin Mary? The same omission strikes us in reading the *Confession* of St. Patrick. In the second paragraph of that remarkable document he gives us a formal confession of his faith, a very ample paraphrase of the Christian's creed; but neither there, nor anywhere else in his writings, do we meet the Virgin Mary's name. Would this be the case in any composition of equal length, and on a subject relating to religion and the Church, coming from the pen of a Roman Catholic Bishop of the present day?

We must not conclude our comments upon this hymn without pointing the reader's attention to the information it conveys respecting the nature of St. Patrick's teaching. He is represented as freely communicating the Gospel (e), and (x) "He finds a treasure in the sacred volume" (s). "His words were seasoned with the Divine oracles" (r). "His seeds were the Gospels of Christ" (v). The Apocalypse and Psalms also furnished the subjects of his discourses for the edification of the people of God (x). This is exactly in accordance with what the tenor of his writings would lead us to expect. Both his *Confession* and his *Epistle to Coroticus* are so rich in quotations from Scripture, as to prove that his mind was thoroughly stored with scriptural ideas and phraseology, and that he took a delight in imparting this treasure to others. We are also told that it was his practice to leave behind him copies of the Old and New Testaments in places where he established Christian Churches for the first time.* On this head, however, we need say no more here; the difference between ancient Irish saints and modern Roman Catholic bishops, as regards the free use of the Holy Scriptures, having been discussed at some length in a former number of this journal.†

In the Book of Armagh the recitation of this hymn of Secundinus, and St. Patrick's own Irish hymn, is mentioned as a fixed part of the solemnity observed in celebrating the anniversary of St. Patrick's death.‡ We hope that our Catholic countrymen will revive this usage, not in the superstitious expectation of thus obtaining any miraculous benefits,§ but for the purpose of keeping up a lively recollection of the scriptural character of the Church established by St. Patrick in Ireland.

HYMNUS SANCTI PATRICII EPISCOPI SCOTORUM.

A.

Audite, omnes amantes
Deum, sancta merita
Viri in Christo beati,
Patricii episcopi;
Quomodo bonum ob actum
Similatur angelis,
Perfectamque propter vitam
Æquatur apostolis.

B.

Beati Christi custodit
Mandata in omnibus;
Cujus opera refulgent
Clara inter homines;
Sanctumque cuius sequuntur
Exemplum mirificum;
Unde et in coelis Patrem
Magnificant Dominum.

* Portavit Patricius per Sininn secum . . . libros legis, evangelii libros, et reliquit illos in locis novis.—*Betham's I. A. R., Appendix*, p. 17.

† April, 1852, vol. i. p. 37.

‡ Betham's I. A. R., Appendix, p. 36.

§ Colgan (*Trias*, p. 210) quotes passages from the lives of St. Kevin, St. Colman, and St. Canice, for the purpose of showing that miraculous benefits were consequent upon the recitation of this hymn. One of these is so extraordinary that we cannot forbear quoting it.

"Quodam autem tempore Sanctus Canicinus volens fugere homines, sine navi suis pedibus intravit divina virtute in Insulam stagni Cre: ibique exemplo Domini quadraginta diebus, et quadraginta noctibus mansit: sed cibum humanum non habuit, nec domum; sed super nudam terram habitavit. Ipse autem non sensit famem, vel sitim neque frigus; neque pluvia sibi nocuit: Solus ergo orationibus divinis vacabat, et nemo scivit quod ibi fuit. Quodam autem die, cum esset in oratione in illa insula, vidit turbas demonum sedentes super equos secus se festinantes. Interrogante autem illo demones, quomodo pergerant; unus ex illis respondit ei: nos festinamus ad contendendam animam unius divitis in regione Museralighi. Cui dixit S. Canicinus venias ad me iterum, cum fabulis, ut dicas de illa anima aliquid mihi. Cumque post pugnam ad eum redisset demon, vidit S. Canicinus eum sine equo, et tristem valde: et interrogans, ille respondit: nos vici sumus: nam vir ille tria capitula de hymno S. Patricii ante mortem, nobis necientibus, cantavit: et per hoc liberatus est de manibus nostris." Ex vita Sancti Canicini, c. 48.

* Life of Bianco White, i., pp. 256, 111.

† The antiquity of this hymn has been questioned by a modern German author (Scholl, *Ecclesiarum Britannicarum Origines*), for no better reasons than because it is alphabetical, and its style barbarous. He seems to have forgotten the existence of the alphabetical psalms; and takes no account of the fact that there have been unlearned and inelegant writers in ancient as well as in modern times.

‡ The Irish form of the name Secundinus is Sechnall; and Domnach Sechnall, the name of the Church, of Secundinus, was corrupted into Dunshaughlin.

§ Dr. Lanigan's *Eccl. History of Ireland*, vol. i., p. 295.

* Attention to the metre, such as it is, has enabled us to make some obvious corrections of the text. In each stanza there are eight lines, alternately of eight and seven syllables, hiatus and quantity being wholly disregarded; generally speaking, there is an accent on the penultimate syllable in the first, third, fifth, and seventh lines; and on the ante-penultimate in the second, fourth, sixth, and eighth. This metre seems to be a rude imitation of the classical trochaic tetrameter catalectic.

† Neither does St. Patrick himself speak of it in his *Confession*, though he refers to the circumstances connected with his mission to Ireland. It does not appear to have been known to Muirchu Macen Machteni (Ussher's *Macethenius*), who wrote his life of St. Patrick in the latter part of the seventh century. The headings of the chapters relating to this part of St. Patrick's history prove this more plainly than the body of the narrative. They stand as follows:—

De actate ejus quando iens videre sedem apostolicam voluit discere sapientiam.

De inventione Sancti Germani in Gallia, et ideo non exivit ultra.

De actate ejus quando visitavit eum angelus ut veniret ad huc.

De reversione ejus de Gallia, et ordinatione Palladii, et mox morte ejus.

De ordinatione ejus ab Anathore episcopo defuncto, Palladio.—*Betham's Irish Antiquarian Researches, Appendix*, p. 43, corrected from the original.

C.

Constans in Dei timore
Et fide immobilis;
Super quem ædificatur;
Ut Petrum, ecclesia;
Cujusque apostolatam
A Deo sortitus est;
Inferni portæ adversus
Eum non prævalebunt.

D.

Dominus illum elegit
Ut doceret barbaras
Nationes, ut piscaret
Per doctrinæ retia;
Ut de seculo credentes
Traheret ad gratiam,
Dominumque sequerentur
Sedem ad ætheriam.

E.

Electa Christi talenta
Vendit evangelica,
Quæ Hibernas inter gentes
Cum usuris exigit;
Navati hujus laboris
Tum operæ pretium
Cum Christo regni celestis
Possessurus gaudium.

F.

Fidelis Dei minister,
Insignisque nuntius,
Apostolicum exemplum
Formamque præbet bonis;
Qui tam verbis quam et factis
Plebi prædicat Dei,
Ut quem dictis non convertit
Actu provocet bono.

G.

Gloriam habet cum Christo,
Honorem in seculo;
Qui ab omnibus ut Dei
Veneratur angelus;
Quem Deus misit, ut Paalum
Ad Gentes, apostolum,
Ut hominibus ducatum
Præberet regno Dei.

H.

Humilis Dei ob metum
Spiritu et corpore;
Super quem bonum ob actum
Requiescit Dominus;
Cujusque justa in carne
Christi portat stigmata,
In cujus sola sustentans
Se gloriatur cruce.

I.

Impiger credentes pascit
Dapibus celestibus,
Ne qui videntur cum Christo
In via deficiant;
Quibus erogat ut panes
Verba evangelica,
In cujus multiplicantur,
Ut manna, in manibus.

K.

Kastam qui custodit carnem
Ob amorem Domini;
Quam carnem templum paravit
Sanctoque Spiritui,
A quo constanter cum mundis
Possidetur actibus;
Quam ut hostiam placentem,
Vivam offert Domino.

L.

Lumenque mundi accensum
Ingens, evangelicum,
In candelabro levatum,
Toti fulgens seculo;
Civitas regis munita
Supra montem posita,
Copia in qua est multa
Quam Dominus possidet.

M.

Maximus namque in regno
Cælorum vocabitur,
Qui quod verbis docet sacris
Factis adimplet bonis.
Bono præcedit exemplo
Formamque fidelium,
Mundoque in corde habet
Ad Deum fiduciam.

N.

Nomen Domini audenter
Annuntiat gentibus,
Quibus lavacri salutis
Æternam dat gratiam;
Pro quorum orat delictis
Ad Deum quotidie,
Pro quibus, ut Deo dignas
Immolatque hostias.

O.

Omnem pro divina lege
Mundi spernit gloriam;
Qui euncta ad Christi mensam
Æstimat quisquiliis;
Nec ingruenti movetur
Mundi hujus fulmine,
Sed in adversis lætatur,
Cum pro Christo patitur.

P.

Pastor bonus ac fidelis
Gregis evangelici,
Quem Deus Dei elegit
Custodire populum,
Suamque pascere plebem
Divinis dogmatibus;
Pro qua, ad Christi exemplum,
Suam tradit animam.

Q.

Quem pro meritis Salvator
Provexit pontificem,
Ut in celesti moneret
Clericos militia,
Celestem quibus annonam
Erogat cum vestibus,
Quod in divinis impletur
Sacrisque affatibus.

R.

Regis nuntius invitans
Credentes ad nuptias,
Qui ornatur vestimento
Nuptiali indutus;
Qui celeste haurit vinum
In vasis celestibus,
Propinansque Dei plebem
Spiritali poculo.

S.

Sacrum invenit thesaurum
Sacro in volumine,
Salvatorisque in carne
Deitatem pervidit;
Quem thesaurum emit sanctis
Perfectisque meritis;
Israel vocatur hujus
Anima videns Deum.

T.

Testis Domini fidelis
In lege Catholica,
Cujus verba sunt divinis
Coudita oraculis;
Ne humanæ putrent carnes
Esæque a vermibus,
Sed celesti saluntur
Sapore ad victimam.

V.

Vernus cultor et insignis
Agri evangelici,
Cujus semina videntur
Christi evangelia,
Quæ divino serit ore
In aures prudentium,
Quorumque corda ac mentes
Sancto arat Spiritu.

X.

Xps illum sibi legit
In terris vicarium,
Qui de gemino captivos
Liberat servitio;
Plerosque de servitute
Quos redemit hominum,
Innumeros de Zabuli
Absolvit dominio.

Y.

Ymnos cum apocalypsi
Psalmosque cantat Dei,
Quosque ad ædificandum
Dei tractat populum;
Quam legem in Trinitate
Sacri credit nominis,
Tribusque personis unam
Docetque substantiam.

Z.

Zona Domini præcinctus
Diebus ac noctibus
Sine intermissione
Deum orat Dominum;
Cujus ingentis laboris
Percepturus præmium,
Cum apostolis regnabit
Sanctis super Israel.

THE HYMN OF SAINT PATRICK, BISHOP OF THE SCOTS.

A.

Hear, all ye who love God, the holy merits of the Bishop Patrick, a man blessed in Christ; how, on account of his good actions, he is likened unto the angels, and for his perfect life is counted equal to the apostles.—2 Cor. xi. 5.

B.

He keepeth the commandments of the blessed Christ in all things; his works shine brightly before men, who follow his holy and admirable example; whence, also, they glorify the Lord, his Father which is in heaven.—John xiv. 15; Matt. v. 16.

C.

Steadfast in the fear of the Lord, and immoveable in faith; on whom, as on Peter, the Church is built; who received his apostleship from God. The gates of hell shall not prevail against him.—1 Cor. xv. 58; Gal. i. 1; Matt. xvi. 18.

D.

The Lord chose him to teach the barbarous nations, to fish [for men] with the nets of doctrine, to draw believers from the world unto grace, that they might follow the Lord to the heavenly seat.—Matt. iv. 19.

E.

He trades with the choice Gospel talents of Christ, which he puts out at usury amongst the Hibernian nations, destined hereafter, along with Christ, to possess the joy of the heavenly kingdom as a recompense for this labour.—Matt. xxv. 14-30; John xiv. 3.

F.

A faithful minister and distinguished messenger of God, he shows to the good an apostolic example and pattern; who preaches to the people of God, as well by deeds as by words, so that by good works he may provoke those to imitation whom he does not convert by his sayings.—1 Tim. iv. 6, 12.

G.

He has glory with Christ, and honour in this world, being venerated by all as the angel of God; whom God sent, even as Paul, to be an apostle to the Gentiles, to guide men unto the kingdom of God.—2 Tim. i. 11; Gal. i. 1.

H.

Humble, through fear of God, both in spirit and behaviour, upon whom on account of his good actions rests the spirit of the Lord: who beareth in his righteous flesh the marks of Christ, in whose cross alone he glories and sustains himself.—Gal. vi. 14-17.

I.

He diligently feedeth believers with heavenly food, lest those who are seen with Christ should faint by the way: to whom he distributes the words of the Gospel like the loaves: in whose hands they are multiplied like the manna.—Matt. xv. 32; Exod. xvi.; John vi.

K.

Who, through the love of God, keepeth his flesh pure, having prepared it to be a temple for the Holy Spirit, by whom it is constantly possessed with good motions: and who offers up his body a lively sacrifice, well pleasing to the Lord.—John iii. 3; 1 Cor. vi. 19; Rom. xii. 1.

L.

He is a great and burning Evangelical light of the world, set up on a candlestick, shining unto the whole world; a strong city of the King, set upon a hill, in which is much store of the riches of the Lord.—John v. 35; Matt. v. 14, 15.

M.

He shall be called the greatest in the kingdom of heaven who fulfils, by good works, what he teaches in his holy discourses. He goes before with a good example and a pattern to the faithful; and in a pure heart has faith towards God.—Matt. xviii. 1-3; 1 Tim. iii. 9, iv. 12.

N.

He boldly preaches the name of the Lord to the Gentiles, to whom he gives the eternal grace of the laver of salvation; for whose offences he daily prays to God, for whom also he offers up sacrifices worthy of God.—Acts ix. 29; James v. 16; Phil. iv. 18; Heb. xiii. 15, 16; 1 Pet. ii. 5.

O.

He despises all the glory of the world in comparison with the divine law, counting all things as but dung compared with Christ's table: nor is he disturbed by the violence of the thunder of this world; but rejoices in tribulation when he suffers for Christ.—Phil. iii. 8; Acts v. 41.

P.

A good and faithful shepherd of the Gospel-flock, chosen by God, to watch the people of God, and to feed, with Divine doctrines, the nation, for which, after the example of Christ, he is giving his life.—John x. 14; John xxi. 15; John xv. 13.

Q.

Whom the Saviour advanced for his merits to be a bishop, that he might exhort the clergy in the heavenly warfare, to whom he distributes the bread from heaven, along with garments, which is fulfilled in his Divine and holy discourses.—1 Tim. i. 18; John vi. 11; Matt. xxiii. 11.

R.

A messenger of the king inviting believers to the marriage, who is arrayed in the wedding garment; who draws the heavenly wine in heavenly vessels, pledging the people of God in the spiritual cup.—Matt. xxii. 2.

S.

He finds in the Sacred Volume a sacred treasure, which he purchases with his holy and perfect merits; he discerns also the Godhead of the Saviour in the flesh, whence he is named Israel, beholding God in his spirit.—Matt. xiii. 44; Gen. xxxii. 28, 30.

T.

A faithful witness of God in the Catholic doctrine, whose words are seasoned with the divine oracles, so that they are not corrupted like human flesh, and eaten of worms, but are salted with a heavenly savour for the sacrifice.—Mark ix. 48-50; Col. iv. 6.

V.

A true and excellent cultivator of the Gospel field, whose seeds are seen to be the gospels of Christ, which he sows from his divine mouth into the ears of the wise, and tills their hearts and minds with the holy Spirit.—Matt. xiii; Mark iv. 14.

X.

Christ chose him to be his vicar on the earth, who liberates captives from a two-fold bondage; and of the many whom he has redeemed from the bondage of men, releases numberless persons from the dominion of the devil.—Is. lxi. 1; John viii. 31.

Y.

He sings Hymns with the Apocalypse, and the Psalms of God, on which also he discourses for the edification of the people of God: which Scripture he believes in the Trinity of the sacred name, and teaches the one substance in three persons.—Rom. xv. 4.

Z.

Girt with the girdle of the Lord, by day and night, he prays without ceasing to the Lord God, receiving the reward of which great labour, he shall reign with the holy Apostles over Israel.—Is. xi. 5; Eph. vi. 14; 1 Thess. v. 17; Matt. xix. 28.

RESULTS OF INTOLERANCE IN SPAIN.

THERE is one principle of the Romish Church in which the boasted immutability of her doctrine and teaching must be admitted by all readers of history, and that is, the principle of intolerance. The same spirit which, at the present day, excludes all whom she is pleased to call heretics from the rights of Christian sepulture and prohibits the erection of a place of worship—which, in Tuscany, consigns to prisons those who dare attempt to dispute her infallibility—and which, even in our own land, calls it an insult to be invited to a discussion of her doctrines—has also pervaded her rulers at all former periods of her history, and there is hardly a country in Europe which does not afford examples of the practical application of her intolerance when possessed of the power.

In making this charge particularly against the Romish Church, it is necessary to call our readers' attention to a distinction between the intolerance of the Romish Church and that of all other religions. We believe there is no nation which has not, at some period of its existence, made a difference in political privileges between those conforming to the religion established and recognised by the state and those dissenting from it. The Greek Church in Russia—the Mahometans in Turkey—our own government in former years—all adopted this course. But the Romish Church stands alone in claiming a right to extirpate altogether those who dissent from her doctrines. And there is not a country in Europe which does not afford melancholy examples of the crimes and folly which the

enforcing of her principles has led rulers to be guilty of. Nor is it an unnecessary task to recall the attention of our readers to these transactions of former years; for though we altogether deem it an invidious and false argument to impeach any religion because of the crimes of its professors in bygone years, yet, when we find the same principles actuating those who hold that religion at the present day, and enforced with the same rigour wherever they possess the power; and when we also find the exercise of that power justified by their own organs, we surely may fairly recall to mind the evils which ensued from the enforcement of their principles in past times, and may call upon Roman Catholics to ask themselves can that Church, whose principles have led to such results, be that safe and infallible guide which her priesthood would wish us to believe her to be?

Our first historical reference shall be to Spain, ever foremost in the display of bigotry and intolerance.

At the present day Spain is without industry and without commerce, dependant on foreigners for the supply of almost every production that can add comfort to existence; her finances are dilapidated, and her credit gone. Can we wonder when we find in her past history that her rulers, at the dictation of an intolerant priesthood, banished from her soil or drove into separation all those of her subjects who were most distinguished for industry and enterprise?

In the 15th century the Jews, from their wealth, their devotion to literature and science, their industry and skill, formed a most important element in the prosperity of the Spanish monarchy. In number they exceeded 160,000, and even the mass of their common people possessed a dexterity in various branches of industry which raised them far above similar classes in most other nations. But all this would not save them. In 1492 the royal confessor, Torquemada, at length extorted from the reluctant hand of Isabella the fatal decree which banished the whole body of the Jews from their homes, and stripped them of all their property. Well might the barbarian prince who saw Ferdinand and Isabella, at the bidding of a priest, sacrifice the most important and permanent interests of Spain, dispeopling it of a class of citizens who contributed beyond all others, not only to the general resources, but also to the direct revenues of the crown, exclaim—"Do they call this Ferdinand a politic prince, who can thus impoverish his own kingdom and enrich others?"

Soon was this precedent of intolerance, set by the greatest of the Spanish rulers, followed by their successors. Actuated by the same devoted zeal, and unrestrained by any feeling of compassion, Philip II. resolved that no heretic should dwell in peace within the wide circuit of his dominions. In a distant province of his vast empire, amid the swamps through which the Rhine discharges its waters into the ocean, an energetic and industrious race dwelt happy and contented on the lands recovered and preserved by their unremitting industry from the dominion of the sea. By that industry, and by the pursuits of commerce, they had added largely to the revenue and naval power of the Spanish monarchy. But they were heretics. The same independence and energy of purpose that had converted their swamps into pleasant pastures and trim gardens, had also emancipated their minds from the thralldom of Rome. Philip, in the blindness of his devotion to Rome, sent the merciless Alva to convert them from their heresy. We need not repeat here the well-known story of the cruelties of Alva, the revolt of the United Provinces, their long struggle, and their ultimate success. But we may recall to the recollection of our readers that Holland, once an obscure province of the Spanish monarchy, at the close of another century became the foremost naval power of Europe; and, though long since she yielded the supremacy of the seas to Great Britain, still, in industry, in commerce, in all that can elevate a nation, she affords a striking contrast to that Spain of which she was once an inconsiderable province.

Scarcely had the struggle with her revolted province terminated, when the successor of Philip II. meditated, and ultimately carried into execution a measure at which even the zeal and intolerance of that stern monarch was staggered. But the history of the final expulsion of the Moors, in 1609, is too full of interest to be treated cursorily.

On the Eastern side of Spain, in the sunny plains and through the valleys of Murcia and Valencia, there dwelt a numerous, a happy, and a contented people. Long subject to the kingdom of Arragon (for their conquest had been completed nearly 100 years before the union of the crowns of Arragon and Castile), they had ever been treated with kindness and consideration by their conquerors. The nobles of Arragon, on whose lands they lived, were too well aware of the value of a thriving and industrious population not to be desirous to protect them from violence and oppression; and as long as the Cortes of Arragon retained its independence, the Moors followed the pursuits of industry in security, and were, in the words of their bitter enemy—"an industrious and laborious people, and withal very frugal and temperate."

Indeed, so jealous were the Cortes of the grasping ambition of the priesthood, and of their desire to extirpate the Moors, that they passed a law by which all disturbance of the Moors was prohibited, and also made it part of their king's coronation oath—"That he should, upon no pretence whatsoever, expel the Moors, nor force them against their will to be baptized; and that he should neither directly nor indirectly ever desire to be dispensed with as to that oath, or, in case of a dispensation, should not accept it."

At length the Cortes fell, and all power passed into the hands of the crown. Charles, indeed, had taken the oath not to disturb the Moors or accept a dispensation from the obligation of that oath; but that proved a weak and ineffectual obstacle. In 1524 a formal dispensation was sent by Pope Clement VII. releasing Charles from the obligation of his oath. The terms of that document are too important to be omitted.* After a preface of some length, it proceeds thus:—

"And we do further release your Majesty from the obligation of the oath which we are informed was taken by you in the General Estates of the kingdom, absolving you from all censures and penalties of the guilt of perjury which you might incur thereby. And we do further grant free and full power to the Inquisitors to compel all that shall contradict the same, or prove refractory, by ecclesiastical censures and other proper and lawful methods, requiring the assistance of the secular arm, if it shall be judged necessary: all ordinances, statutes, and privileges of the said kingdom to the contrary notwithstanding, though confirmed by an oath, and notwithstanding it should be provided that a release from the said oath should not be desired, nor ever be made use of if granted. And in case the Moors do persist, in the hardness of their hearts, so as not to embrace the faith of Christ within a term prefixed by the Inquisitors, they shall be commanded, upon pain of perpetual servitude and bondage, to depart out of the said kingdom; which if they do fail to do within the time, they shall be all slaves, and treated as such."

This dispensation and decree of the Papal See was not given effect to in the full measure of its atrocity at that time. The terrors of the Inquisition were first tried. As that tribunal, however, professed to exercise its jurisdiction only over those who had once been baptized, and subsequently relapsed into their former opinions, the Emperor Charles V., by an ordinance issued immediately after the receipt of the dispensation, commanded all the Moors to be baptized, and threatened expulsion on their refusal. Against this ordinance the nobles of Arragon energetically protested, but without effect; and ultimately the Moors of Valencia were forced, at the point of the sword, to profess outward conformity, and receive the rite of baptism. Thenceforth the Inquisition never wanted an annual supply of relapsed Moors to grace their *autos da fe*.

But still the great purpose was uneffected. The Moors, in the midst of persecutions, still increased in numbers, and, in 1609, were estimated to amount to 600,000 souls. At length the time arrived when full and complete effect was to be given to the Pope's decree. At length the Spanish priesthood, headed by the Archbishop of Valencia and the Cardinal Archbishop of Toledo, extorted from the weak and superstitious mind of Philip III. the fatal decree which drove out of Spain upwards of half a million of her most industrious and thriving population. The arguments and inducements held out by his clerical advisers must not be passed over in silence.

The Archbishop of Valencia, under whose jurisdiction the great body of the Moors were placed, in one of his memorials, addressed to Philip, after noticing the destruction of the Amalekites by Saul, and of the Philistines by David, thus proceeds:—

"From which examples it is manifest that your Majesty, as king, is bound in conscience to defend and preserve your kingdom, which you cannot do if you do not banish the Moors—men, women and children; out of them only the children, male and female, under seven years of age, may be dispersed among the old Christians. And it is the opinion of learned men that your Majesty may lawfully make all their children slaves; neither would your Majesty, in banishing all the Moors, do a thing that was never done by any of your ancestors; for they, in the year 1492, expelled all the Jews out of Spain, to the number of 24,000 families."

See Geddes' Tracts, vol. 1, p. 69.

In another memorial the same prelate says:—

"That if, as was notorious, on an information being taken, the Moors should be found guilty of being Mahometans, they might be condemned to lose all their goods, and to perpetual banishment out of the kingdom, within a prefixed period, which ought to be short. And though it is sufficient to engage your Majesty to rid Spain of all the Moors, only to let you know that you are bound in conscience, and under the pain of a mortal sin, to do it; nevertheless, since the expelling of them will be attended with great advantages, both spiritual and temporal, I cannot forbear laying some of them before your Majesty. Amongst these advantages are these, your Majesty, by selling all the children that are under seven years old, who are reckoned to be above 35,000, will both receive a good sum of money and will gain a great many subjects, who, being sold to old Christians, will all become Christians."

"Your Majesty may either send the strongest men to your own galleys or sell them. And on this occasion I will repeat, what I have often affirmed, that your Majesty may, without any scruple of conscience, make slaves of all the Moors, and may either put them into your own galleys and mines, or sell them to strangers; and whereas their number is very great, you may, after you have supplied your own galleys and mines, sell the rest of them in Italy."

And his last argument for their expulsion was:—

"The Moors being a laborious and industrious people, do, by working cheaper than the Spaniards are able to work, eat the bread out of the Spaniards' mouths, and being also very frugal and temperate, they do contribute little to the public exchequer."

These memorials of the archbishop were enforced and supported by the other prelates of Valencia, who, after a

* This has reference to the ancient interpretation of the name ISRAEL, viz, *and mens, videns Deum*. St. Jerome, though he disapproved of this etymology, allowed it to stand in his *Liber de Interpretatione nominum Hebraicorum*.

* The document will be found at length in vol. 1 of Geddes' Tracts, p. 39.